# A Briefe Declaration of the chiefe points of Christian religion set forth in a Table.

*Made by* THEODORE BEZE.

GAL. III. D.

*The Scripture hath shut vp all vnder sin, to the intent that the promise by the faith in Iesus Christ should be giuen to them that beliene.*

At London,
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1613.

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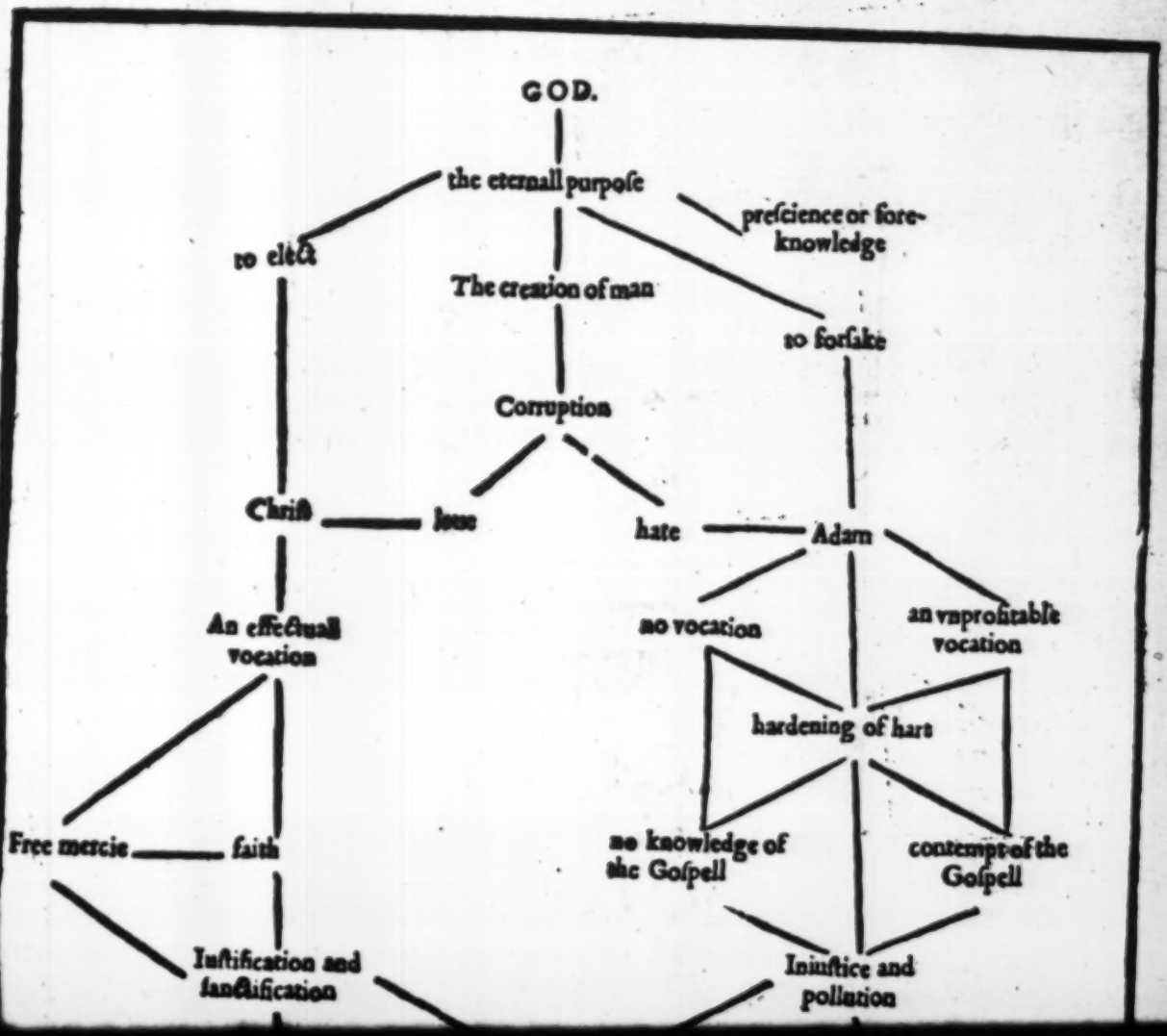
GOD.
the eternall purpose
prescience or fore-knowledge
to elect
The creation of man
to forsake
Corruption
Christ
love
hate
Adam
An effectuall vocation
no vocation
an vnprofitable vocation
hardening of hart
Free mercie
faith
no knowledge of the Gospell
contempt of the Gospell
Iustification and sanctification
Iniustice and pollution

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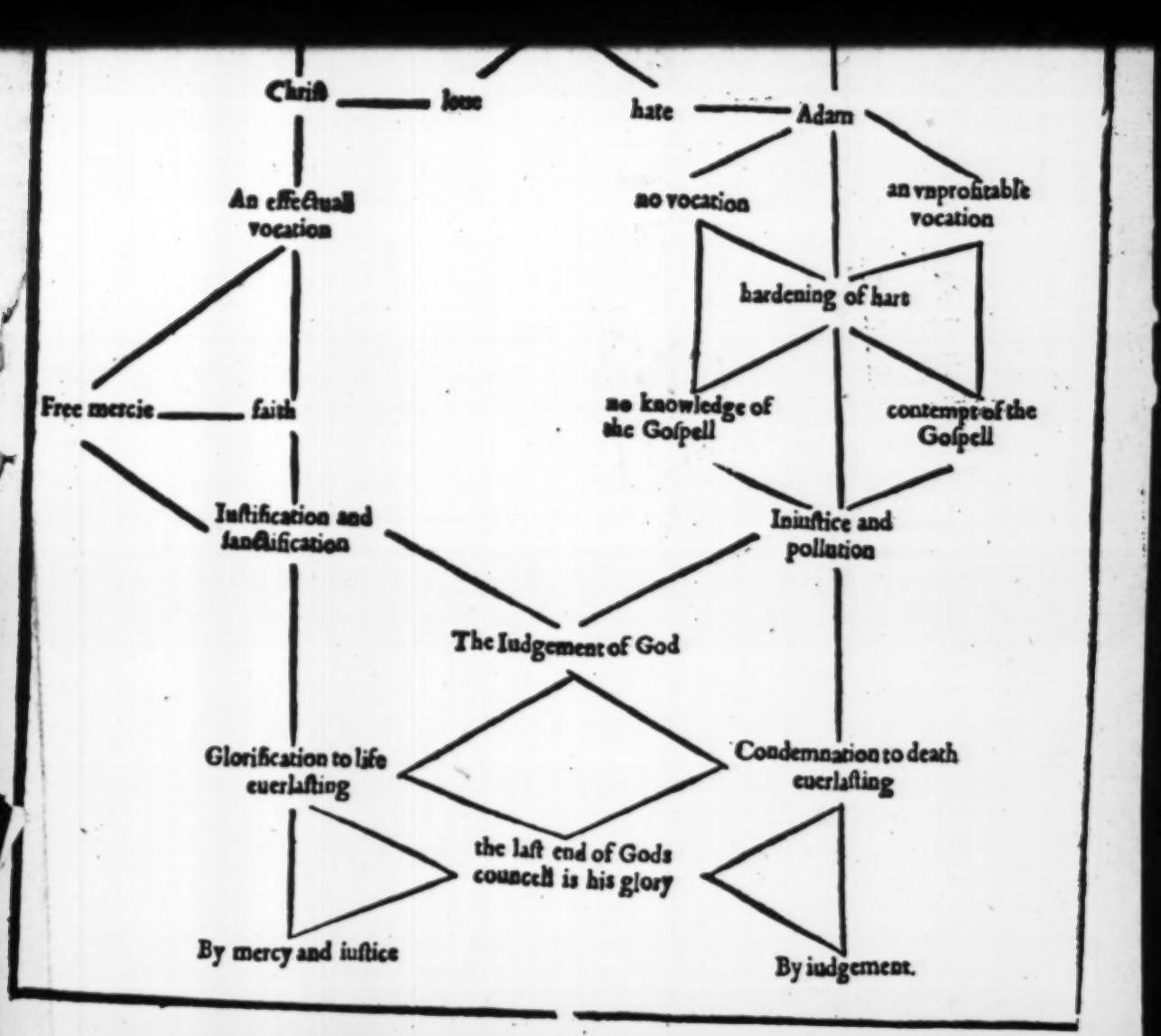
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Iustification and sanctification
Iniustice and pollution
The Iudgement of God
Glorification to life euerlasting
Condemnation to death euerlasting
the last end of Gods councell is his glory
By mercy and iustice
By iudgement.

# A briefe Declaration of the Table of Predestination.

## CHAP. I.

*The question of Gods eternall Predestination is not curious, or vnprofitable, but of great importance, and very necessary in the Church of God.*

SAint *Augustine* in his booke of *The profit of Perseuerance*, chap. 14. saith that they which were against him as Aduersaries in this question, did alleadge that this doctrine of Predestination, did hinder the preaching of Gods word, & refused that it could not profit. As if

*De bono perseuerantiæ.*

Obiect.

Answer.

(saith he) this doctrine had hindered the Apostle Saint *Paul* to doe his dutie: who so oftentimes doeth commend vnto vs and teach Predestination, and yet neuer ceaseth to preach the vvord of God.

Also saith moreouer. As hee that hath receiued the gift, can better exhort and preach: so hee that hath receiued this gift, dooth heare the Preacher more obediently, and with greater reuerence &c. VVee doe therefore exhort and preach, but they onely which haue eares to heare, doe heare vs quietlie, and to their comfort: &, in those that haue them not, this sentence is fulfilled, that, hearing with their eares, they doe not heare, for they heare with

with the outward sense, but not with the inward consent. Now, why some men haue these eares, and others not, it is, because it is giuen to some to conie, and to others not. Who knew Gods counsell? must that bee denied which is plaine and euident, because that cannot bee knowne which is hid and secret? Again in the 15. chap. I pray you (saith hee) if some vnder the shadow of Predestination giue themselues to slothfull negligence, and as they are bent to flatter their flesh, so follow their owne lusts, must we therefore iudge, that this which is written of the fore-knowledge of God is false? Now surelie this is verie handsome, and to the purpose, that vvee shall

not speake that which by the Scriptures is lawfull to speake. Oh (saye you) euen for (say I) you) least he should be offended, which is not able to vnderstand and take it. And shal we not feare (say I) lest whiles we hold our tongue, he that is able to take the truth, be taken and snared with falshood and error? Also in the 20 chapter of the same booke, he writeth in this sort. If the Apostles, & Doctors of the Church which came after them, did the one and the other, both teaching the eternall election of God purely and truly, and also retaining the faithfull in godly life and manners: what moueth these our Aduersaries (seeing they are ouercome with the manifest and inuincible truth) to thinke they

speake

speake wel, saying, Although this doctrine of Predestination bee true: yet it ought not to be preached to the people. Nay, so much the rather it is good to be throughly preached, that he that hath eares to hear, may heare. And who hath them, but hee that hath receiued them of God, who promiseth to giue them?

And as for him that doth not receiue it, let him refuse it if he wil; so that he that doth receiue it, may take it, drinke it, be suffited, and haue life. For as wee must preach the feare of God, to the end that God may be truly serued: so must we preach predestination, that he which hath eares to heare may hear, & reioyce in God, not in him selfe, for the grace of GOD towards

him.

This is the mind of that excellent Doctor, as touching this point. Which notwithſtanding bindeth vs to two conditions: the one is, that wee ſpeake no further heerein, then Gods word doth limit vs: the other, that we ſet forth the ſame thing which the Scripture teacheth, accordingly, and to edification. Wherefore vvee will briefly ſpeake of both theſe parts: firſt of the doctrine it ſelfe, and next of the vſe and applying of the ſame.

## CHAP. II.

*Of the eternall counsell of God hid in himselfe, the which afterwards, is known by the effects thereof.*

GOd, whose iudgements no man can comprehend, whose waies cannot be found out, and whose will ought to stoppe all mens mouthes 2, according to the determinate & vnchangable purpose of his wil, by the vertue whereof all things are made 3, yea eũ those things which are euill and execrable (not in that they bee wrought by his diuine coũsell, but forasmuch as they proceede of the Prince of the ayre, & that spirit, which worketh in the children 4 of

The counsell, purpose and will of God, is the fountaine & originall of all causes.

disobedience) hath determined 5 from before all beginning with himselfe, to create all things, in their time, for his glory, & 6 namely men: who he hath made after two sorts, cleane contrary one to the other. Whereof hee maketh the one sort (which it pleased him to chuse by his secret will and purpose) partakers of his glory through his mercie 7, and these wee call according to the word of God, the vessells of honour, the elect, the children of promise, and predestinat to saluation 8: and the others, whom likewise it pleased him to ordain to damnation (that hee might shew foorth his wrath and power, to be glorified also in them) wee doe call the vessels of dishonour and

Vessels of honour.

Vessels of dishonour.

and wrath, the reprobat, and caſt off from all good works

9.

This election or predeſtination to euerlaſting life, being conſidered in the will of God (that is to ſay, this ſelfe ſame determination, or purpoſe to elect) is the firſt fountaine and chiefe originall of the ſaluation of Gods children: neither is it thereon grounded, as ſome ſay, becauſe God did foreſee their faith, or good workes: but onely of his owne good will 10, from whence afterwards the election the faith & the good workes ſpring foorth. Therefore when the Scripture will confirme the children of God in ſu l and perfit hope, it dooth not ſtay in alledging the teſtimonies of

Our election is hid in the ſecret purpoſe of God.

the ſecond cauſes, that is to ſay, in the fruites of faith, nor in the ſecond cauſes themſelues, as faith, & calling by the Goſpell, neither yet ſometimes in Chriſt himſelfe, in whom notwithſtanding we are, as in our head, elected and adopted, but aſcendeth higher, euen vnto that eternall purpoſe vvhich GOD hath determined onely in himſelfe. 11.

Reprobation is hid in the ſecret purpoſe of God.

Likewiſe when mention is made of the damnation of the reprobate, although the whole fault thereof bee in themſelues: yet notwithſtanding, ſomtimes when need requireth, the ſcripture to make more manifeſt by this compariſon the great power of God, his patience, and the riches of his glory towards

the

the veſſels of mercy 13, leadeth vs vnto this high ſecret, which by order is the firſt cauſe of their damnation: of the which ſecret, no other cauſe is known to me, but onely his iuſt will, which wee muſt with all reuerence obey, as cõming from him, who is onely iuſt, and cannot by any meanes, nor of any man, in any ſort be comprehended 14. For we muſt put difference betwixt the purpoſe or ordinance of reprobation, and reprobation it ſelfe. Becauſe God vvould that the ſecret of this his purpoſe, ſhould be kept cloſe frõ vs: & again we haue the cauſes of reprobation, & damnation which depẽdeth therof, expreſſed in Gods word, that is to ſay, corruption, lack of faith, &

The ſecret purpoſe to elect or reprooue, onely appertaineth to God, but the cauſes of election and reprobation are manifeſt in th: Scriptures.

and iniquitie, which as they be necessarie, so are they also voluntary in the vessels made to dishonour 15: like as on the other part, when wee describe orderly the causes of the saluation of the elect, wee put difference betwixt the purpose of electing, which God hath determined in himselfe, and the election which is appointed in Christ, in such sort, that this his purpose or ordinãce, doth not onely goe before election in the degree of causes, but also before all other things that follow the same 16.

## CHAP. III.

*How God putteth in execution his eternall counsell, aswell towards the elect, as the reprobate.*

THE Lord God, that hee might put in execution this eternall counsell, to his glory, prepared a way according to his infinite wisdom, indifferēt both to those that hee would chuse, and those also which hee would refuse. For when he determined to shew his infinite mercie in the saluation of the elect, and also his iust iudgement in the condemnation of the reprobate; it was necessary that hee should shut vp both vnder disobedience & sinne, to shew his mercy to all those

Why man was created good, but yet so, that he might willingly becom euil.

those that beleeue 2. that is to say, to the elect: because faith is a gift of god which properly belongeth vnto thē 3: and cōtrariwise to haue iust cause to condemne them, to whom it is not giuē to beleeue 4, nor to know Gods mysteries 5. Therefore GOD did this in such sort, and with such wisdome, that the whole fault of the reprobates damnation lyeth in themselues: and on the other side, all the glory and praise of the elects saluation belongeth wholly to his onely mercy.

The creation of man.

For he did not create man a sinner (for then he should haue beene, with reuerent feare bee it spoken, the author of sinne, which afterwards hee could not iustlie haue punished) but rather he made

made him after his owne i-
mage 6: to wit, in innocencie,
purity, & holines: who not-
withstanding without con-
straint of any, neither yet
forced by any necessitie of
concupiscence as touching
his will (which as yet was not Corruption.
made seruaunt vnto sinne 8)
willinglie, and of his owne
accord rebelled against God:
binding (by this meanes)
the vvhole nature of man
to sin, and so consequent-
ly to the death of bodie &
soule 9.

Yet we must confesse that The fall of Adam chanced not without the wil & ordinance of God.
this fall came not by chance
or fortune, seeing his proui-
dence doth stretch forth it
selfe euen to the smallest
things to: neither can we say,
that any thing doth happen,
that God knoweth not, or
careth

careth not for, except wee would fall into the opinion of the Epicures, from the which God preserueth vs, neither yet by any bare or idle permission or sufferance, which is separate from his will and sure determination. For seeing hee hath appointed the end, it is necessarie also that he should appoint the causes which lead vs to the same end: vnlesse we affirme with the wicked Manichees, that this end happeneth at all aduentures, or by meanes of causes ordained by some other God.

Furthermore, wee cannot thinke that any thing happeneth contrary to Gods will, except wee deny blasphemously that hee is omnipotent & Almightie: As Saint *Augu-*

*Augustine* noteth plainly, in his booke *De correptione & gratia*, chap 104. Wee conclude therefore, that this fall of *Adam* did so proceede of the motion of his will, that notwithstanding it happened not without the vvill of God: whom it pleaseth by a maruailous and incomprehensible meanes that the thing which hee doth not allow (for asmuch as it is sin) should not happen without his will. And this is done, as wee said before, that hee might shew the riches of his glory towards the vessels of mercie: and his vvrath and power vpon those vessels, which hee hath made to set foorth his glory by their shame & confusion 12. For the finall end of Gods coun-

*Enchir. ad Laurent. Chap. 99.*

sell

fell is neither the saluation of the elect, nor the damnation of the reprobate: but the setting forth of his own glory, in sauing the one by his mercy, and condemning the other by his iust iudgement.

Then to auoid all these blasphemies, vnto the which the infirmitie of our wits doth draw vs, let vs confesse that the corruption of the principall worke that GOD hath made (which is man) is not happened by chaunce, nor without the will of him, who according to his incomprehensible wisedome, dooth make and gouerne all things to his glory. Albeit wee must confesse (in despight of mans iudgement, which was limited in the beginning within

a certaine compaſſe, and after was miſerably corrupted) that the whole fault of his damnation lieth in man: forasmuch as betwixt the ſecret and incomprehenſible will of God, and that corruption of mans nature, which is the verie firſt occaſion of the reprobates damnation, the wil of the firſt man is a mean, vvhich being created good, hath willingly corrupted it ſelfe, and therby opened the doore to the iuſt iudgement of God, to condemn al thoſe, to whom it doth not pleaſe him to ſhew mercie. And if they would yet obiect, and cauill, ſaying, that they cannot reſiſt the will of GOD is, let vs ſuffer them to their owne deſtruction to plead againſt him, vvho wil be able enough

The whole fault of mans perdition, is in himſelfe, and not in God.

enough to defend his iuſtice, againſt their quarrelling. Let vs rather reuerence that which paſſeth the reach and compaſſe of our wits, & turne our minds wholly to praiſe his mercie, who by his onely grace hath ſaued vs, when wee deſerued the like puniſhment and damnation, and were no leſſe ſinners and wicked then they.

## CHAP. IIII.

*By what order God proceedeth to declare & after a ſort to execute his election.*

The foundation of that election which is manifeſt to vs.

WHen God had determined with himſelfe the things before mentioned, he, by a more manifeſt order of cauſes, which notwithſtanding was eternall (as all things

things are preſent to him) diſpoſed orderly all the degrees, whereby hee vvould bring his elect vnto his kingdome. Forasmuch therefore as he is merciful, & yet could not forgeт his iuſtice, before all other things it was neceſſary, that a Mediator ſhould be appointed: by whō man might be perfectly reſtored, & that this ſhould bee done by that free mercy and grace which doth appeare in the ſaluation of his elect. But man, beſides that hee is ſo weake, that it is not poſſible for him to ſuſtain the weight of Gods wrath, doth alſo ſo much flatter himſelfe in that his moſt miſerable blindnes, that he cannot perceiue it: becauſe he is wholly in bondage to ſinne: ſo that the

A Mediator was neceſſarie.

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A Mediator was neceſſarie.

law

lavv of GOD is to him as death 3, so farre is he vnable of himselfe to recouer his libertie, or to satisfie the law of God in the very least iote.

God therefore the most mercifull father of the elect, moderating in such sort his iustice, with his infinite mercie, appointed his onely son, who was the very same substance, and God eternal with him, that at the time determined, he shold by the power of the holy 4 ghost bee made very man 5, to the end that both the natures beeing ioyned in Iesus Christ alone 6, first, all the corruption of man shold be fully healed in one man 7, who should also accomplish all iustice 8, and moreouer should bee able enough to sustaine the iudg-

Iesus Christ our Mediator.

Iustification & sanctification in Christ.

ment

ment of God, and be a prieſt ſufficient & worthy of himſelfe to appeaſe the wrath of God his father, in dying as a iuſt and innocent, for them that were vniuſt and ſinners, couering our diſobedience, and purging all our ſinnes which were laid vpon him 9. And finally with one onely offering and ſacrifice of himſelfe, ſhould ſanctifie all the elect: mortifying & burying ſinne in them, by the partaking of his death & buriall: and quickning them into newnes of life by his reſurrection 10: ſo that they ſhould finde more in him, then they had loſt in *Adam* 11. And to the intent this remedie ſhould not be found and ordayned in vaine, the lord God determined to giue

this his ſonne, with all things appertaining to ſaluation 12, to them whom hee had determined in himſelf to chuſe, and on the other ſide, to giue them vnto his Sonne: that they beeing in him, and hee in them 13, might bee conſummate, and made perfit in one, by theſe degrees that follow after: according as it pleaſed him to bring forth euery one of his elect into this world.

For firſt, when it pleaſeth him to diſcloſe that ſecret which he had purpoſed from before all beginning 14, at ſuch time as men leaſt looke for it 15 (as men are blinded and yet thinke they ſee moſt cleare 16, when as in verie deed death & dānation hangeth ouer their head 17) hee com-

Externall vocation.

commeth sodenly, & setteth before their eyes the great danger wherin they are; and that they might be touched more sharply and liuely, hee addeth to the witnes of their owne conscience, beeing as it were asleepe, and dead, the preaching of his law 18, and the examples of his iudgements, to strike hē with the horror of their sins: not that they should remaine in that feare, but rather, that beholding the great danger thereof, should flie to that onely Mediator Iesus Christ 19: in whō after the sharpe preaching of the law, hee setteth forth the sweet grace of the Gospell, but yet with this condition, that they beliewe in him 20, who onelie can deliuer them from cōdemnation 21, The Law. The Gospel.

and giue them right and title to the heauenly inheritance 22: Yet all these things were but vaine if he should onelie set before mens eyes these secrets, by the external preaching of his word written, & published in the Church of God, which notwithstanding is the ordinarie meanes wherby Iesus Christ is communicated vnto vs 23: therfore, as touching his elect 24, vnto the external preaching of his word, he ioyneth the inward working of his holy Spirit, the which doth not restore (as the Papists imagine) the remnants or residue of free will (for what power soeuer of free will remaineth in vs, serueth to no other vse, but willingly to sinne 25, to flee from God 26, to hate him 27, and

The inward calling.

What free will is, after the fall of Adam.

27, and ſo not to heare him 28, nor to believe in him 29, neither yet to acknowledge his gifts 30, no not ſo much as to thinke a good thought 31: and finally to be children of wrath and malediction) but contrariwiſe changeth their hard harts of ſtone, into ſoft harts of fleſh 32, draweth them 33, teacheth them 34, lighteneth their eyes 35, and openeth their ſenſe 36, their heart, their eares, and vnderſtanding: firſt to make them to knowe (as wee haue ſaid before) their owne miſerie: and next, to plant in them the gift of faith, whereby they may performe that condition, which is ioyned to the preaching of the Goſpell. And that ſtandeth in two points: the one, whereby

Faith hath two parts.

wee knowe Christ in general, in believing the storie of Christ, and the Prophecies which are writ of him 37: the which part of faith, as wee shall declare in due place, is sometimes giuen to the reprobate. The other, which is proper, and onely belongeth to the elect, consisteth in applying Christ (who is vniuersally and indifferentlie preached to all men) to our selues, as ours: and that euery man make himselfe sure of his election, which hath been hid before all time in Gods secret 38, and afterwards reuealed vnto vs, partly by the inward testimonie of our conscience through the holy Ghost, ioyned to the externall preaching of Gods word 39: and partly

Faith which doth apprehend iustification by Christ, and sanctification.

also

alſo by the vertue and power of the ſame ſpirit, who deliuering the elect from the ſeruitude of ſin 40, perſwadeth and conducteth them to will and vvorke the things which pleaſe God.

Theſe then be the degrees, whereby it pleaſeth God to create and forme by his eſpeciall grace, that precious and peculiar gift of faith in his elect, to the intent that they may imbrace their ſaluation in Ieſus Chriſt. But becauſe this faith in vs is yet weake & onely begun, to the end that we may not onely perſeuere in it, but alſo profit (vvhich thing is moſt neceſſary for al men to do) firſt, according to the time that our adoption is reuealed vnto vs, this faith is ſealed in our harts by

Baptiſme. the ſacrament of Baptiſme: and after, euery day more & more is confirmed and ſealed in vs by the Sacrament of the Lords Supper: of the which two Sacraments, the principall end is, that they be ſure, and effectuall ſignes, and pledges, of the communion of the faithfull vvith Chriſt 41, who is their wiſedome, iuſtice, ſanctification, and redemption 42.

The Lords Supper.

For this occaſion, it is ſo oftentimes mentioned with Saint *Paul*, that wee beeing iuſtified by faith, haue peace with God 43: for whoſoeuer hath obtained the gift of true faith, hath alſo by the ſame grace and liberalitie of God, obtained the gift of perſeuerance 44. So that in all maner of temptations and afflicti-

flictions, hee doubteth not to call vpon God, vvith sure confidence to obtaine his request (as farre as it is expedient for him) knowing that hee is of the number of Gods children, vvho cannot faile him 45. A sure confidence.

Moreouer, he neuer swarueth so from the right way, but at length, by the benefit of Gods grace, he returneth againe: for, although faith sometime seeme in the elect (as it were for a time) hid and buried, so that a man would thinke it were vtterly quenched 46 (which God suffereth, that men might knowe their owne weakenes) yet it doth neuer so far leaue thē, that the loue of God & their neighbor is altogether plucked out of their hearts. For

no man is iustified in Christ, who also is not sanctified in him 47, and framed to good works, which God prepared that we should walke therein 48. This is thē the way whereby God by his mercie, doth prepare (to the full execution of his eternall counsell) them amongst his elect, whō it pleaseth him to reserue, till they come to ripe age and discretion.

As touching the other, whō he calleth into his kingdome, so soone as they are borne, or in their tender yeeres, he vseth a more short way. For seeing he doth comprehend in that his free couenant, whereof Iesus Christ is the Mediator 49, not onely the faithfull, but also their posteritie 50, into a thousand

genera-

generations 51, calling the ſame by expreſſe words holy 52: there is no doubt but the children of the Saints, which appertain to election (whom hee onely knoweth) he hath giuen to his Sonne, who will not caſt them out 53.

Gods adoption or free choiſe of Infants.

## CHAP. V.

*After vvhat ſort almightie God doth execute, & effectually declare his counſell, touching reprobation.*

BY theſe things whereof we haue now ſpoken, it may eaſily appeare, hovv God maketh them to goe to their owne place 1, whom he created to that end that hee might bee glorified in their iuſt condemnation. For as vnto Chriſt the ſecond heauenly

The old Adam is the foundation of that reprobation which mans iudgement can attaine vnto.

*Adam,*

*Adam*, is the foundation, and very ſubſtance, and effect, of the elects ſaluation: ſo alſo the firſt earthly *Adam*, becauſe hee fell, is the firſt author of the hate, and ſo conſequently of the damnation of the reprobate 2. For when God, mooued vvith thoſe cauſes which he only knoweth, had determined to create them to this end, to ſhew forth in them his iuſt wrath, and power 3, likewiſe he did orderly diſpoſe the cauſes, & meanes, whereby it might come to paſſe, that the whole cauſe of their damnation, might be of themſelues, as hath been declared before in the third Chap. When man then was fallen willingly into that miſerable eſtate wherof wee haue ſpoken in the

chap. before: God who hateth iustly the reprobate, because they are corrupt: in part of thē hee doth execute his iust wrath so soon as they are borne 4: and towards the rest that be of age, whom he reserueth to a more sharpe iudgement, hee obserueth two waies clean contrary one to the other. For as concerning some, he sheweth them not so much fauour, as once to heare of Iesus Christ, in whom onely is saluation 5, but suffereth them to walk in their owne waies 6, and run head-long to their perdition.

The iudgemēt of God toward infants that are reprobate.

How reprobatiō is first manifested.

No calling to the Gospell.

And as for the testimonies that God hath left to them of his diuinitie 7, serue them to no other vse, but to make them without all excuse 8, and

and yet through their owne default, ſeeing their ignorance, and lack of capacitie, is the iuſt puniſhment of that corruption, wherein they are borne.

And ſurely, as touching that, that they can attaine vnto in knowing GOD, by their light, or rather naturall darknes (albeit they neuer failed in the way, but ſo continued 9) yet were it not in no wiſe ſufficient for their ſaluation. For it is neceſſarie for vs that ſhall be ſaued, that we knowe God, not onely as GOD, but as our Father in Chriſt 10: the which myſterie, fleſh and bloud doth not reueale 11, but the Son himſelfe, to them whom his Father hath giuen him 12. As concerning others, their fall

is

is more terrible 13. For hee causeth them to heare by preaching the outward word of the Gospel 14; but because they are not of the number of the elect, beeing called, they heare not 15, and forasmuch as they are not able to receiue the spirit of truth 16, therefore they cannot belieue, because it is not giuen vnto them 17, vvherefore, when they are called to the feast, they refuse to come. So that the word of life is follie vnto them, & an offence 18, and finally the sauour of death to their destruction.

An vnprofitable calling or of none effect.

There are yet others, vvhose harts almighty God openeth to receiue and belieue the things that they heare: but this is with that generall faith, whereby the diuels

diuels beleeue and tremble 20.

To conclude, they which are most miserable of all, those climbe a degree higher, that their fall might bee more grieuous: for they are raised so high by some gift of grace, that they are a little mooued with some taste of the heauenly gifts: so that for the time they seeme to haue receiued the seed, and to be planted in the Church of God 22, and also shew the way of saluation to others 23. But this is plaine, that the spirit of adoption, which we haue said to be onely proper vnto them which are neuer cast forth 24, but are written in the secret of Gods people 25, is neuer cõmunicated to thẽ. for were they of the elect

they

they ſhould remaine ſtil with the elect 26. All theſe therefore (becauſe of neceſſitie, & yet willingly; as they vvhich are vnder the ſlauerie of ſin 27, return to their vomit 28, and fall away from faith 29) are plucked vp by the roots, to be caſt into the fire 30. I meane, they are forſaken of God 31, who according to his will (the which no man can reſiſt 32, and yet for all that becauſe of their corruption & wickednesſe 33) hardeneth thē 34, maketh their hearts fatte, ſtoppeth their eares, and blindeth them 35: and to bring this to paſſe, he vſeth partly their owne vile cōcupiſcences, to the which he hath giuen them vp to be ruled, and led by 36: and partly the ſpirit of lyes, who kee-

keepeth them wrapt in his snares 37, by reason of their corruption, from the which as out of a fountaine, issueth a continuall flowing riuer of infidelitie, ignorance, and iniquitie: whereby it followeth, that hauing as it were made a shippe-wrack of their faith, can by no meanes escape the day which is appointed for their destruction, that God may bee glorified in their iust condemnation.

## Chap. VI.

*Of the last and full execution and accomplishment of Gods eternall counsell, aswel towards the elect as the reprobate.*

Forasmuch as God is iustice it selfe, it is necessary that

that he ſhould ſaue the iuſt, and condemne the vniuſt. Now they amongſt men are onely iuſt, who beeing by faith ioyned to Chriſt 1, grafted 2. rooted in him 3, & made one body with him 4, are iuſtified and ſanctified in him, and by him: wherof it followeth, that the glorie to the which they are deſtinate 5, to the glory of God 6. appertaineth to them as by a certaine right or title. On the other part, they vvhich remaine in *Adams* pollution, and death, are iuſtly hated of GOD: and ſo condemned by him, not excepting ſo much as them vvhich die before they ſinne, as *Adam* did 7. But both theſe maners of executing Gods iudgements, aſwel

The full execution of Gods counſell.

in theſe, as in the other which
In the elect. are elected, are in three ſorts:
whereof we haue already de-
clared the firſt. For the elect
in that ſame moment that
they haue receiued the gift
of faith haue after a certain
ſort paſſed frō death to life
8, whereof they haue a ſure
pledge 9. But this their life is
hid in Chriſt, till this corpo-
rall death make them to ſtep
a degree further, and that
the ſoule being looſed out of
the bands of the bodie, enter
into the ioy of the Lord. Fi-
nally, in the day appointed
to iudge the quicke and the
dead 11, when that which is
corruptible and mortall, ſhal
be clad with incorruptible-
neſſe and immortalitie. and
GOD ſhall bee all, in all
things, then they ſhall ſee
his

his maiestie face to face, and shall surely enioy that vnspeakeable comfort and ioy, which before all beginning was prepared for thē; which is also the reward that is due to the righteousnesse and holinesse of Christ: who was giuen for their sinnes, & rayssed againe from death for their iustification: by whose vertue and spirit, they haue proceeded and gone forward from faith to faith, as shall manifestly appeare by the whole course of their life, & good works 12. Whereas altogether contrary, the reprobate, conceiued, borne, and brought vp in sin, death, and wrath of God 13, when they depart out of this world they fall into another gulfe of destruction, & their soules

In the reprobate.

soules are plũged in that vnd-
lesse paine 14, vntill the day
come that their bodies and
soules being ioyned againe,
they shall enter into everla-
sting fire, which is prepared
for the diuel & his Angels 15.

Then by these two wayes
(which are cleane contrarie
one to another) the last issue
and end of Gods iudgements
shall set forth manifestlie his
glory to all men, forasmuch
as in his elect he shall declare
him selfe most iust, and most
mercifull. Most iust I say, for
that he hath punished vvith
extreame rigor and seueritie
the sinnes of his elect in the
person of his Sonne, neither
did receiue them into the fe-
lowship of his glory, before
he had fully & perfectly iu-
stified and sanctified them in

The glory of God.

Perfectly iust, & perfectly mercifull.

his

his ſonne: And moſt merci-
full, forasmuch as hee freely
appointed with himſelfe to
elect them, and according as
he had purpoſed, choſe them
freely in his Son, by calling,
iuſtifying, and glorifying
them, by meanes of that
ſame faith, which he had gi-
uen them through the ſame
grace and mercie.

On the other ſide, touch- God is per-
ing the reprobate, their cor- fectly iuſt.
ruption and infidelitie, with
ſuch fruites as come thereof,
and teſtimony of their owne
conſcience, ſhall ſo reproue
and accuſe thē, that although
they reſiſt & kick againſt the
prick: yet the moſt perfit iu-
ſtice of God ſhal be manifeſt
and ſhine by all mens con-
feſſion, in their iuſt condem-
nation.

Chap.

## CHAP. VII.

*After what ſort this doctrine may bee preached with moſt profit.*

SIth wee haue now declared the effect of this doctrine: it remaineth alſo that we ſhew what order we think beſt to be obſerued, in preaching and applying the ſame to euery particular man.

Whereas many finde this matter ſo ſharpe and ſtrange, that they flie from it, as from a dangerous rock: it is partly to be attributed to the malice and arrogancie of men: and partly to the raſhnes, & lack of diſcretion of them that teach it: and thirdly it is to bee imputed to their ignorance which cannot orderly

apply

apply the ſame to thẽſelues, which faithfully and truly hath been taught of others. Concerning them which ſin of malice, it onely appertaineth to God to amend them: which ſurely hee hath done alwaies in his ſeaſon, and likewiſe will doe from time to time, to whom hee hath appointed to ſhew mercy. But for others which remain obſtinate in their ſinne and wickednes, there is no cauſe why we ſhould be mooued either for their number, or authority, to diſſemble Gods truth. And as touching the ſecond ſort, I haue thought theſe things principally to be obſerued in preaching this myſterie.

What diſcretion the matter it ſelf requireth.

First, as in al other things I, ſo chiefly in this matter of

predestination, they ought to take diligent heed, that in stead of Gods pure and simple truth, they bring not forth vaine and curious speculations or dreams: which thing they cannot chuse but do, which goe about to compasse and accord these secret iudgements of GOD with mans wisedome; and so doe not onely put difference betwixt predestination, and the purpose of God, which thing they must needs do, but separate the one from the other: for they either imagine a certaine naked and idle permission, or else make a double purpose & counsell in God. From the which errors, they must needs fall into many & great absurdities. For sometimes they are constrained to diuide

diuide those things, which of themselues are ioyned most straightly and louingly, they are compelled to fine ventra great tract of foolish & darke distinctions, wherein the further they procure to free themselues and disentangle, the more they wander, the more they stray from the purpose and so intangle their miserable braines, that they can find no way out. This therefore ought to be auoided, with all carefull diligence, & first of all in this matter, which is aboue all other, ought purely and sincerely to be taught in the Church of God.

What manner of words and speech must be vsed

Moreouer, as much as is possible, let them take heede (though some-times) for a more cleere vnderstanding of the thing, a man may be bold boldly and reuerently

to do) that no ſtrange maner of ſpeech, or not approoueable by Gods word, be vſed: and alſo that ſuch phraſes & words, which the Scriptures approue, be expounded fitly, leſt otherwiſe any man ſhold take occaſion of offence, which as yet is rude & ignorant.

Conſideration of the perſons.

Furthermore, wee muſt haue good reſpect vnto the hearers: wherein alſo wee muſt make diſtinction betwixt the malicious, and the rude: and againe betwixt thē which are wilfull ignorant, & thoſe which are not capable through a ſimple and common ignorance. For to that further ſort, our Lord is accuſtomed to ſet forth plainly the iudgements of God: but the other muſt be led by litle

and

and litle to the knowledge of the truth. 5. Likewise we must take heed, that wee haue not so much respect to the weak, that they in the mean season which are apt to vnderstand, be neglected, & not sufficiently taught: wherof we haue notable examples in S. *Paul*, which declare to vs the wisedome and circumspection, which hee obserued in this matter chiefly, in the 9. 10. 11. 14. and 15. chapter of the Epistle to the Romans.

Also, except some great cause let, that they beginne at the lowest and most manifest causes, & so ascend vp to the highest (as *Paule* in his epistle to the Romans, which is the right order and way to proceed in matters of diuinitie, from the lawe goeth to

remission of sinnes, and thence by steppes he mounteth; til he come to the highest degree) or else, let them insist in that point which is most agreeable to the text or matter which they have in hand; whether then contrariwise, to begin at the very top of this mysterie and so come downe to the foote. For the brightnesse of Gods maiestie, so darke mysteries, doth so dazzle and dazle the sight, that afterwards, if they be not through long continuance accustomed to the same, they wexe blind when they should see other things.

How they may prosecute this matter.

What then remaineth? that, whether they beginne beneath & ascend upwards, or contrariwise above, and come downeward to the

lowest

lowest degree, they take alwaies heed, lest omitting that which ought to bee in the midst they leape from one extreamitie to another; as from the eternall purpose, to saluation, and much more from saluation, to the eternall purpose: Likewise, from Gods eternall counsell to damnation, or backward fro damnation, to his purpose: leauing the neer and euident causes of Gods iudgement: Except perchance they haue to doe with open blasphemers and contemners of God, who haue need of nothing else, but the sharpe pricks of Gods iudgement: or else with men so trayned and exercised in Gods word, that there be no suspicion of any offence.

How this doctrine must be applied.

Finally, that they neuer so propound this doctrine, as if it should be applied to any one man particularly 9 (although men must be vsed after diuers sorts, some by gentlenesse, and some by sharpnesse) vnlesse some Prophet 7 of God be admonished by some speciall reuelation: vvhich thing, because it is out of course, and not vsuall, ought not lightly to be beleeued. When the Ministers also visite the sicke, or vse familiar and priuate admonitions, it is their dutie to lift vp and comfort the afflicted consciences, with the testimonial of their election; and againe, to wound and pearce the wicked and stubborne, with the fearefull iudgement of God: so that they keepe a meane, refray-

refrayning euer frō that laſt ſentence, which admitteth no exception nor condition. For this right and iuriſdiction onely appertaineth to God 8.

## CHAP. VIII.

### *How euery man may with profit apply this vniuerſal doctrine to himſelfe.*

IT is moſt euident, that they, which teach that mans ſalvation either in part or wholly, dependeth and is grounded in works, deſtroy the foundation of the Goſpel of GOD 1. And contrariwiſe, they that teach iuſtification freely by faith, ground on a ſure foundation; but ſo, that they build vpon that eternal counſell of God, whereupon

Iuſtification by faith is vnprofitable, if it bee ſeperat from election.

Christ him selfe, and the Apostles, as before, following. Should we not be grounded vpon this doctrine? 3. For seeing perseuerance in faith is requisite to saluation 4, to what purpose shall faith serue me, except I be sure of the gift of perseuerance? now we need not fear, least this doctrine make vs negligent, or dissolute: for this peace of conscience whereof we speake, ought to be distinct and separate from foolish securitie: and he that is the sonne of God, seeing hee is mooued and gouerned by the spirit of God 9, will neuer through the consideration of Gods benefit take occasion of negligence and dissolution. Then if by this doctrine we had but this one commoditie, that wee might learn

Peace of conscience dependeth on predestination.

learn to allure & confirme our faith against all brunts that might happen, it is manifest that they which speak against & resist this article of religion, either through their wickednes, or else through their ignorance, or some foolish blind zeale (which happeneth, when men will measure God according to the capacity of their own wit) subuert & destroy the principall ground & foundation of our saluation. And in very deed, though some (as I must confesse) do it not purposely: yet doe they open notwithstanding the dore to al superstition & impiety. As for the which now adaies maliciously oppugne the truth, I beseech the lord euen from my hart, either to turne their mindes (if so

be

be they appertaine to the elect) or elſe to ſend them a moſt ſpeedy deſtruction, that by their owne example they may confirme and eſtabliſh that doctrine, which ſo maliciouſly they reſiſt. Theſe other I will deſire moſt inſtantly, and require them in the name of God, that they would better aduiſe themſelues what they doe.

Now, to touch briefly how this doctrine may bee applied, let vs marke that all the works of God, euen the leaſt of all, are ſuch, that man cannot iudge of them, but in two ſorts: that is, either whē they are done; or elſe, by foreſeeing them to come to paſſe by the diſpoſition of the ſecond and manifeſt cauſes, whoſe effects haue been diligent-

ligently, and by long vſe obſerued, as men accuſtome in naturall things to do: wherin, notwithſtanding men are wonderfully blind. In this matter then, which is moſt obſcure of all others, it is no maruel if mans wit be driuen into this ſtraight, that it can not otherwiſe vnderſtand, but by this meanes, what is determined as touching him ſelfe in this ſecret counſell of God. But becauſe theſe are moſt high myſteries, & therfore ſtand in the obſeruation of thoſe cauſes which paſſe all naturall things, wee muſt needs ſeeke farther, & come to Gods word: which foraſmuch as without all compariſon, it is more certain, then mans conjectures: ſo it can beſt direct vs heerein and aſ- 1.Cor.2.d.

ſure

sure vs.

The Scripturne then witnesseth 7, that all thilo that God hath, according to his counsell, predestinate, to be adopted his children, throgh Iesus Christ, are also called in their time appointed, yea & so effectually, that they hear the voice of him that calleth, and believe it 8: so that beeing iustified and sanctified in Iesus Christ, they are also glorified. Wilt thou then, whatsoeuer thou art, be assured of predestination, and so in order of thy salvation, which thou lookest for, against all the assaults of Satan? assured I say, not by doubtful coniectures, or our owne fantasie, but by arguments, and conclusions, no lesse true and certaine, then

How a man may haue assurance of his election.

if

if thou were afraide into
touche, and shalt be ware of
God's holy counsell his very
all decree, and purpose? Be-
ware thou begin not in the
most high degree: for so
thou shouldest not be able to
sustaine the most shining
light of Gods maiestie. Be-
gin therefore beneath at the
lowest order, and when thou
shalt heare the voice of God
sounding in thine eares, and
in thy hart, which calleth
thee to Christ the onely Me-
diator, consider by little and
little, & try diligently, if
thou be iustified & sanctified
in Christ through faith: for
these two bee the effects or
fruites, whereby the faith is
known, which is their cause.
As for this, thou shalt partly
know by the spirit of adopti-
on, which

By what
figures faith
is known.

which cryeth within thee *Abba* Father? 12: and partly by the vertue and effect of the same spirit, which is wrought in thee. As if thou shalt and so declare indeede, that although sinne dwell in thee, yet it doth no more raigne in thee 13. For is not the holy Ghost hee, that causeth vs not to let slip the bridle, and giue libertie willingly to our naughtie and vile concupiscences 14, as they are accustomed, whose eyes the prince of this world blindeth 15? or else who mooueth vs to pray, when we are cold, and slothfull? who stirreth vp in vs those vnspeakable gronings 16? Who is he that when wee haue sinned (yea and sometimes willingly and wittingly) ingendreth in

The effects of the holy Ghost in the elect.

in vs an hate of the ſin committed: and not for the feare of puniſhment, which vvee haue therefore deſerued, but becauſe wee haue offended our moſt mercifull father 17?

Who is hee, I ſay, that teſtifieth vnto vs that our ſighings are heard, and alſo moueth vs to call daily God, our God, and our father, euen at that time when we haue treſpaſſed againſt him 18? Is it not that ſpirit, which is freely giuen vnto vs as a gift, for aſure and certaine pledge of our adoption 19? Wherfore, if wee can gather by theſe effects, that wee haue faith, it followeth that wee are called and drawen effectually. And againe, by this vocation, which we haue declared properly

The aſſurãce of the vocatiõ is knowẽ by faith, and ſo by the vocation the election.

perly to belong to the children of God, that is euidently proued, which we tooke in hand to shewe, that is, forasmuch as we were predestinat by the eternall counsell and decree of God (the which he had determined in himselfe) to be adopted in his Sonne, therefore wee were giuen to him: whereof the conclusion followeth, that sith by the most constant will of God so, which only is grounded on it selfe, and dependeth on none other thing, wee are predestinate, & no man can take vs out of the hands of the Sonne: also seeing that to continue and perseuere in the faith is necessary, it followeth likewise, that the hope of our perseuerance is certaine, and so consequently our saluation:

The confidence to persevere & to be saued, is sure and certaine.

nation: so that to doubt any more of it, is euill and wicked 22. So farre then is it against reason to say that this doctrine maketh men negligent or dissolute, that contrariwise, this alone doth open vs the way, to search out and vnderstand, by the power of the holy ghost, Gods deepe secrets, as the Apostle plainly teacheth 22, to the end that when we know the (albeit we know the here in this world but after a sort 23, so that we must daily fight with the spirituall armor against distrust 24,) we may learne to behaue our selues not idlelie, but rather to perseuere valiantly 25, to serue and honor God, to loue him, to feare him, to call vpō him, that daily more and more

as ſaith S. *Peter*, aſmuch as in vs lieth, wee may make our vocation and election certaine 26.

Moreouer, how ſhall hee ſtand ſure and conſtant againſt ſo many grieuous tentations, both within & without, and againſt ſo many aſſaults of fortune (as the world doth tearm it) that is not wel reſolued in this point, which is moſt true? that is, that god according to his good vvill, doth all things whatſoeuer they be, & what inſtruments and meanes ſoeuer hee vſeth in working of the ſame, for the commoditie of his elect 27. Of the which number he is, that findeth himſelfe in this danger and trouble? 28. As touching the other point, which concerneth reprobation,

The election onely doth comfort vs in all afflictions.

tion, because no man can cal to mind the determinat purpose of election, but at the same instant the contrary wil come to remembrance (besides that in the holy scripture these two are oftentimes ioyned together) it must needs be, that such as esteem this part curious, or vnprofitable, and therfore not to be talked of, doe great iniury to the spirit of God. Therefore this part is to bee wayed and considered; but with such modestie, that the height of Gods iudgements may at all times bridle our curious fansies: in such sort, that we doe not apply it particularly to any man, nor to any certain company. For in this sort also it differeth from election, because election (as hath been

The doctrine of reprobation ought not to be suppressed.

Reprobation must be wisely considered.

It may not be applyed particularly.

beene ſaid) is reuealed to vs by the ſpirit of God within our ſelues, not in others, whoſe hart we cannot know. And reprobation is euer hid from men, except it bee diſcloſed by God, contrarie to the comon courſe of things. For who can tell, if God haue determined to ſhew mercy at the laſt houre of death, to him which hath ſpent all his life paſt lewdly and wickedly 29? But this muſt ought not to encourage any man to maintaine, and continue in his ſinne and vngodlineſs. For I ſpeake of thoſe things which wee ought to conſider in others: for the examples of ſuch mercie of GOD, are very rare, neither any man that is vwiſe, vwill promiſe to himſelfe through

through a vaine security and trust, that thing which is not in his owne power 30.

It is therefore sufficient, if we can vnderstand generally that there bee vessels prepared to perdition 31: the which seeing God doth not reueale vnto vs who they are, we ought both in example of life and prayer diligently indeuour to win and recouer to their saluation, yea euen very such of whom by seeing their horrible vices, we almost despaire 32. And if wee obserue this order, wee shall receiue great fruit of this doctrine. For first, by the knowledge heerof, we shal learn humbly to submit our selues to the maiestie of God, so that the more we shall feare and reuerence him, the more we ought to

We must labor to win all men.

The doctrin of reprobation maketh men humble.

It maketh the grace of God to be better knowen of the elect.

to labour to confirme in our ſelues the teſtimonie of our election in Chriſt 33.

Furthermore, when wee ſhall diligently conſider the difference, which through the mercie of God is betwixt men, which are all alike ſubiect to the ſelfe ſame curſe & malediction, it cannot bee, but we muſt acknowledge & imbrace more earneſtly, the ſingular goodneſſe of God, then if wee did make this grace common to all men indifferently, or elſe referred the cauſe of the inequality of this grace to men 34.

Beſides this, whē we know that faith is a ſpeciall gift of God, ſhall wee not receiue it more willingly when it is offered, and be more careful to haue the ſame to increaſe, then

then if wee ſhould imagine (as ſome doe) that it is in euery mans power to turne and repent when hee will; becauſe (they ſay) the Lord would that all men ſhould bee ſaued, and will not the death of a ſinner.

It bringeth a godly care

Finally, when wee ſee the doctrine of the Goſpell not onely deſpiled of all the world, but alſo cruelly perſecuted: and when wee ſee ſo great falſhood and rebellion amongſt men, what thing then can better confirme and fortifie vs, then to bee aſſured that nothing chanceth by fortune: that GOD knoweth his 35, and that they which commit theſe thinges (except the Lord GOD turne their hearts)

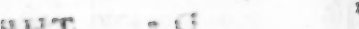
It doth cõfirme vs againſt all offences.

are thoſe which are deſtinate, not by chaunce, but by the ſure and eternall counſel of GOD, to be as it were a glaſſe, wherein the anger & power of God doth appeare? Truth it is, that theſe things can neuer bee ſo commodiouſly and perfectly treated of, that mans reaſon and wit cannot find out ſome thing to reply alwaies to the contrary; yea and ſo kindleth with deſire of contradiction, that it is ready to bring an action againſt God, and to accuſe and blame him, as chiefe author of all things. But let the Diuell roare and diſcontent him ſelfe, and the wicked kick and winſe: yet their owne conſcience ſhall reproue & condemne them, 36: when as ours, being confirmed

The reprobate reſiſt againſt God in vaine.

firmed in the truth, by the grace & mercie of our God, ſhall deliuer & free vs 37, in the day of Chriſt. To whom with the Father, and the holy Ghoſt, praiſe, glory, and honour be giuen for euer.

*SO BE IT.*



*testimonies of the Scriptures, which are alleaged in this treatise, & marked by numbers, it seemed good to place apart; partly that being separate they might be better weighed and vnderstood: and partly because they could not for the multitude thereof be conteyned in the margent of the booke. And heere we haue compassed euery number within these two lines ( ) to the intent they might be more easily found out.*

## CHAP. II.

(1) Rom. 11. d. 33. (2) Iob. 9. 10. 11. & 12. Ro. 9. d. 20. (3) Eph. 1. b. 9. 11.] Gen. 27. c. 20.] Exo. 21. c. 13.] Ioh. 33. c. 13.] Pro. 16. d. 33. in the same. 20. c. 24. & 21. a. 1. Esay 14. f. 27.] in the same. 46. 2. 4. d. 10.] Iere. 10. d. 23.] Dan. 4. g. 32.] Matth. 10. c. 29.] Gal. 1. 2. 4. (4) Ephe. 2. a. 2. (5.) Ge. 45. b. 8.] in the same. 50. c. 19.] Exo. 4. c. 21.] in the same. 7. 2. 3. & 9. c. 12. & 10. 2. 1. f. 20. g. 27. and 11. d. 10. and 14. 2. 4. 8. d. 17.] Deut. 2. f. 30.] Ios. 11. d. 20.] 1 Sam. 2. c. 25.] 2. Sa. 12. c. 11.] in the same. 16. c. 11. & 24. 2. 1.] 1. Reg. 12. c. 15.] in the same. 22. d. 22.] 2. Reg. 18. c. 25.] 2. Cro. 10. c. 15.] in the same. 11. 2. 4. & 22. c. 7. & 25. f. 20.] Nehem. 9. f. 37.]

Iob 1.b.11.d.21.] in the ſame.23.c.14.&34.d.30.&37.b.13.] Pſal.50.c.25.] Eſa.10.d.15.] in the ſame.54.g.16.and 63.d.17.] Iob.12.[.40.] Act.2.d.23.] in the ſame.4.f.28.] Ro.9.d.18.19.] in the ſame.11.d.32.] with Gal.3.d.22.] 1.Theſ.3.2.3.(6) Prou.16.2.4.(7) Eſa.43.b.7.] Ephe.1.b.6.] Ro.9.e.23.(8) Rom.8.f.29.30.] in the ſame.9.b.8.e.21.] 1.Cor.2.b.17.] Epheſ.1.2.4.] 2.Theſ.2.c.13.] 1.Pet.1.2.2.(9) Exo.9.d.16.] Prou.16.2.4.] Rom.3.2.5.] in the ſame.9.e.22.] Eſa.54.g.16.(10) Deu.4.f.37.] in the ſame.7.b.7.8.] Ioſ.24.2.2.] Pſal.44.2.4.] Eze.16.2.6.g.60.] Iohn 15.c.16.19.] Act.13.g.48.] in the ſame.22.c.14.] Ro.5.2.6.] in the ſame.9.c.11.12.13.15.d.16.18.e.23.] in the ſame.11.2.7.d.3.] 1.Cor.4.b.7.] Eph.1.2.4.5.b.11.] in the ſame.2.b.10.] Coloſ.1.b.12.] 2.Tim.1.c.9.(11) Mat.25.c.34.] Ioh.6.c.40.45.] Act.13.g.48.] Rom.8.f.29.30.] in the ſame.9.b.8.c.11.12.d.16.e.23.] in the ſame.11.2.7.] eph.1.2.4.5.b.9.11.] 2.Tim.2.c.19.] 1.Cor.15.b.7.c.10.(12) Ole.13.c.9.] Ioh.3.c.19.(13) Rom.9.e.23.(14) Exod.9.c.16.] Pſal.33.c.15.] Prou.

16.2.4.] Rom.9.c.11.12.13. Where he ſaith not onely, that Eſau was ordeyned to be hated before hee did any euill (for in ſo ſaying, he ſhould not ſeeme to exclude any thing, but actuall ſinne, and incredulitie) but ſaith expreſly, before he was borne, whereby he excludeth the originall ſinne, and all that, which might be conſidered in the perſon of Eſau by his birth, from the cauſe of the hate.

Therfore anone after, when hee ſheweth how the reprobate murmur, and reply, hee doth not ſay, that they ſpeake in this ſort; Why doth not GOD hate others alike, ſeeing they are alſo borne in the ſame corruption that wee bee? the Apoſtle ſpeaketh no ſuch words, but hee ſaith their reaſon is in this ſort; Who can reſiſt his vvill? for heereof mans reaſon [illegible]hereth, that they are vniuſtly condēned. And yet S. Paul doth not anſwere, that God would ſo, becauſe hee ſaw that they would be corrupt, & ſo conſequently, that the cauſe of his decree ſhould be grouñded on their corruption (the which anſwer had bin clear

and reſolute, if it had been true) but foraſmuch as hee ſaith plainlie, it ſo pleaſed GOD, and it was not in their power to change this his good pleaſure, hee brideleth mans wiſedome, that it might reuerence and wonder at Gods myſteries, as it is moſt iuſt to doe. And alſo incourageth the elect, to honour the grace of GOD, which is declared and made famous by ſuch a comparison. In this ſort then, the other places of the ſcripture which conduct and lift vs vp to behold the ſouerayne will of God, which is the only rule of iuſtice, ought to be expounded. Eſa. 54. 9. 16.] 1. Sam. 2. c. 25.] Ioh. 6. g. 64. 65. in the ſame. 10. d. 26.] in the ſame. 12. f. 39. 1. Pet. 2. b. 8.] & in diuers other places. (15) 2. Theſſa. 2. c. 10. 11. 12.] Rom. 11. c. 20.] 2. Cor. 4. 2. 3. 4.] Heb. 12 c. 17 (16) Rom. [illegible] 20.] Ephe. 1. 2. 4. 5.

## CHAP. III.

(1) Rom. 11. d. 32. (2) Gala. 3. d. 22. (3) Act. 13. g. 48.] Ephe. 2 b. 8.] 2. Theſ. 3. 2. 2.] Tit. 1. 2. 1. 2.] Phil. 1. d. 29.] Gal. 5. d. 21. (4) Mat. 13. b. 11. (5) Ioh. 12. f. 38. 39. (6) Gen. 3. (7) Ephe.

Eph.4.f.24.(8) Rom.5.b.11.] in the ſame.7.d.20.(9) Rom.5.b.21.&c. (10) Mat.19.c.29.30.] Pro.16.d.33 (11) Ro.9.c.22.23.] 1.Per.2.b.8.] Ezo.9.d.16.] Pro.16.2.4. (12) Ezo. 9.d.16.] Proo.26.2.4.] Eſa.54.g.16] Rom.9.c.11.12.13.d 17.18.&c. (13) Rom.9.13.d.19.

## CHAP. IIII.

(1) Ioh.9.g.44.(2) Ro.1.b.28.] in the ſame.7.b.14.&8.b.17.] 1.Cor. 2.b.4.] 2.Cor.3.b.5.] Eph.2.2.3.(3) Rom.7.b.10.(4) Mat.1.d.20.] Luk. 2.d.35.(5) Ioh.1.b.14.] 1.Ioh.1.2. 1.2.3.(6) Rom.1.2.3.4.2.Cor.5.d. 19.] Col.2.b.9.(7) Rom.8.2.3.(8) Mat.3.d.15.] in the ſame.5.c.17.] Rom.5.d.18.] 2.Cor.b.30.(9) Eſa. 53.2.4.b.57.d.11.] 19.3.d.25.] Act. 20.f.28) Colo.2.c.20.] Ro.5.d.19.] 1.Per.2.d.24.] in the ſame.3.d.18.] 2.Cor.5.d.21.(10) Rom.6.2.3.4.5. &c.] Colo.3.2.1.] in the ſame.b.12.] Ioh.17.c.19.] Hebr.9.d.13.] in the ſame.10.c.14.(11) Rom.5.c.15.16. 17.d.20(12) Rom.8.f.31.] Ioh.3.b. 36.(13) Ioh.17.2.b.6.9.11.12.d. 23.(14) Gen.3.b.15.] in the ſame. 22.d.18.] Rom.3.d.25.& 15.d.13.]

1. Cor. 1. b. 7.] Gal. 3. c. 6.] Ephe. 1. a. 3.] Colos. 1. d. 26.] 1. Tim. 1. c. 6.] Tit. 1. a. 2.] 1. Pet. 1. d. 20. (14) Ioh. 24. a. 5.] Ezec. 16. a. 18.] Eſa. 63. a. 1.] Ephe. 2. a. 3. 4. 5. c. 12.] Rom. 5. b. 10.] 1. Pet. 1. b. 10. (16) Ioh. 9. g. 41. Ioh. 3. c. 19. (17) Rom. 1. c. 19.] in the ſame. 2. c. 14.] Act. 14. c. 17. (18) Rom. 1. c. 9.] in the ſame. 2. c. 15.] Act. 14. c. 17. (19) Rom. 7. b. 7.] 1. Tim. 2. b. 5.] 2. Tim. 2. d. 25. 26. Act. 2. f. 37. 38.] 1. Ioh. 2. a. 1. (20) Ioh. 1. b. 12.] in the ſame. 3. b. 16.] Rom. 2. b. 16. and almoſt in euerie paſſage of the whole Scripture. (21) Rom. 2. a. 15. 2. Ioh. 9. 11. (22) Ioh. (3. b. 34. & 5. b. 36.] Rom. 1. b. 16. & [5. a. 17. (23) Ro. 10. b. 8. c. 17.] 1. Cor. 3. d. 18. 19.] Iam. 1. c. 18.] 1. Pet. 1. b. 23. (24) Eſa. 1. a. 9. 10.] Col. 1. d. 27 [(25) Ro. 16. b. 25. 26. (26) Gen. 3. b. 8.] Ioh. 6. c. 44. g. 65. (27) Rom. 3. b. 10. in the ſame. 8. b. 7. c. 28.] Ioh. 8. 47. (28) Eſa. 53. 1. 2.] Ioh. 12. f. 39. (30) Mat. 13. b. 11. 12.] Ioh. 8. 9. b. 16. in the ſame. 3. a. 3.] 1. Cor. 2. d. 14. (31) 2. Cor. 3. b. 5. (32) Ezec. 11. d. 19.] in the ſame. 36. b. 26.] Pſal. 51. d. 12. (33) Ioh. 6. c. 44. (34) Ioh. 6. b. 45.] in the ſame. 16. b. 23.] Pſalm.

119.

119.33.(35) Pſal.119 130.] Eph. 1.c.17.(36)Eſa.50. b.5.] Pſal.40.b. 17.& 119.18.73.130.]Colo.1.b.9] Eſa.50.b.5.]Ier.31.c.18.] 2.Tim.2. d.25.(37)Lu.24.g.45.]Act.16.c.14 (38)1.Corin. 2.c.10 11. 12.d.16] Col.1.d.26.27.] Eph.1.d.18.19.]1. Iohn 3.d.24.] in the ſame. 5.d.20. (39)Rom.8.c.15.] Gal.4.2.6.(40) Ro.8.c.14.] 1.Ioh.3.b.10.c.14.] in the ſame.4.b.14.] Phi.2.b.13.]Ioh. 8.b.36.]Ro.6.c.18. (41) Mat.16.c. 16.] Act.2.f.38.] Ro.6.2.3.4.] Gal. 3.d.27.] Coloſ. 2.b. 12.] Ephe.5.c. 26.] 1.Pet.2.d.22.] 1.Cor.10.b.16] Ro.4.b.11.(42) 1.Co.1.d.30.(43) Rom.3.c.20,21.22.] in the ſame 4. 2.2.5.& 1.and in diuerſe other places (44) (45) Numb. 23. c. 19.] Pſalm.23.b.6.] in the ſame. 27.a.1. 2.3. Pſal.91.at large.Mat.24.b.24] Ioh.6.d.37.] in the ſame.17.c.15.& 10.c.28.29.]Rom.5.2.3.5.]in the ſame.8.c.15.16.g. 38.39.] 1. Cor. 2.c. 12.d. 16.] 2. Corin. 13.b. 5. Epheſ.1.b.9.] Phil. 1.2.6.] 1. Theſ. 5.d.24.] 2. Corinth.1. d.21.] Iam. 1.1.6.] Hebr.4. d. 16.] in the ſame. 10.d. 22.] 1. Iohn 4. d. 17. (46) So Moſes, Aaron, Dauid, Peter fell.

fell.1.Ioh.1.d.8.(47) Rom.6.a.1.2. &c.] 1. Ioh.3.b.9.10.] in the ſame. 4.d.20.] 2.Pet.1.b.9.(48) Eph.2.b. 10. and 1.a.4.(49) 1. Tim. 2.b.5.] Heb.9.d.15.(50) Gen.17.a.7 (51) Exod.20.b.6.(52) 1.Cor.7.14.(53) Ioh.6.d.37.

## CHAP. V.

(1) Act.1.d 25.] Rom.9.c.22.] Mat. 25.d.41.(2) Rom.5.d. 18.] 1.Cor. 15.c.21.&c.(3) Exo. 9.d.10.] Ro. 9.d.17.b.22.(4) Exo.20.a.5.] Eph. 2.a.3.] Ro.5.c.14.(5) Mat.1.d.21.] Act.4.b.12.(6) Act.14.c.17.] in the ſame.17.g.30.] Rom.1.c.24.] Eph. 2.b.11.(7) Ro.1.c.19.20.] Act.14. c.17.] in the ſame.17.g.27.(8) Ro. 1.c.20.] Ioh.15.d.22.] Ro.2.b.13. (9) Rom.1.c.21.22.(10) Ioh. 17.a. 3.] in the ſame 3.d. 36.(11) Math. 11.d.27.] in the ſame.16.c.17.] Ioh. 2.b.13.] in the ſame. 3.a. 5.6.(12) Mat.11.d.27.(13) Iu.12.f.47. (14) Mat.22.b.14.] Iu.13.g. 34.] in the ſame 19.g.44.(15) Ier.7.a.27.] Pro. 1.c.24.(16) Ioh.14.c.17.(17) Ioh. 12.f.39.] 2.Theſ.3.a.2.] Mat.13.b. 11.(18) 1.Cor. 1.c. 18.23.(19) 2. Cor.2.d.16.(20) Iam.2.d.19.(21) Heb.6.a.4.(22) Act.8.b.12.] Math. 13.And

13.] And in many other places which we haue aboue recited in the 2.chap.(23) Act.1.c.17.(24) Ioh.6. d.37.(25) Eze.13.b.9.] Apo.2.d.18. (26) 1.Ioh.2.c. 10. (27) Iob. 1.8.d. 34.] Rom.5 b.12.] in the ſame.6. d. 19 & 7.c.14. & 8.b.7.(28) 2.Pet. 2.d.22.(29) 1. Tim.4.2.1.(30) Ma. 15.b.13.] Ioh.15.2.2. (31) Act.14. c.16.(32) Rom.9.d.19. (33) Rom. 1.d.27.28.] 2.Theſ.2.c. 9. 10.11.] Ioh.3.c.19.(34) Eſa.36.d.17.] Exo. 4.c.21.] Deut.2.f.30.] and in many other places aboue recited in the 2.chap.(35) Eſa.6.c.10 ] Rom.11. d.32.(36) Exo.8.g. 32. Pſal.95.b.8. Act.7.e.42.] Rom.1.d.26.] (37) 2. Reg. 22.d.23.] 2.Corin.4.2.4.] 2. Tim.2.d.26. (38) 1.Tim.1. d.19.] Prou.16.2.4.] Exo.9.d.1.9.] Rom. 9.e.21.22.] &c.

## CHAP. VI.

(1) Ioh.17.d.21.(2) Ro 6.2.5. (3) Coloſ.2.b.7.(4) 1.Cor. 10.d.16.(5) Ro 8.f.30.] 1.Cor.1.d.30.] 2.Cor. 5.2.5.] Rom.9.e.23. (6) Rom.3.d. 25.26.(7) Rom.5.c.14.] Ephe. 2.2. 3.] Ioh.3.d.9.(8) (9) 3.Ioh.5.d.24.] 2.Cor.1.d.21.] in the ſame. 5.2.5.]

1.Cor.

1.Cor.1.2.7.] Rom.8.c.25.] Ephe.1. c.14. in the same. 2.b.6.] Rom.5.2. 2.(10) Lu.23.f.43.] Mat.22.c.32.] Lu.16.c.22.] Phi.1.d.23.(11)(12) 2.Tim.4.2.1.] Act.3.d.21.] Rom.8. d. 21.] 1.Cor.15.the cha.thorough. 1.Cor. 13. d. 12.] Mat. 25.c.34.] Rom.4. d.25.] in the same. 1.b. 17. (13) Rom. 5.b. 12.] in the same.7. c. 14.] Eph.2.2.3.(14) Luk.16.c.23. 24.(15) Math.25.d.41.

## Chap. VII.

(1) Mat.28.d. 20. (2) 2. Tim. 1.d. 23.(3) 2.Tim.2.c.15.(4) Mat. 23. and in the whole chap. Ioh. 8.f.44] in the same.9.g. 42.] & 10.c.26. Lu. 20.g.46.] Mat.23. d.38.(5) 1.Cor. 3.2.2.] Ro.14.2.11.] (6) Ioh.8.c.23] Phil.3.2.2.] 1.Tim.6.2.3.(7) 2.Tim. 4.c.14.] Ioh.6.g.64.70.(8) Mat.2. d.38.] with Ioh.8.c.24.

## Chap. VIII.

(1) Gala.2.d.21.] Rom.11.2.6.(2) Ioh.6.c.44.45. and in diuerse places besides.(3) Rom.8.f.29.30.] in the same.& in the whole chap.9.10.11] 1.Cor.2.c.10.] Ephe.2.2.4.5.b.9.] 2.Tim.2.c.9.] 1.Pet.1.2.12.] and

in diuerſe places beſides. (4) Mat. 20 c. 22. (5) Ro. 4. a. 15.] Mat. 5. b. 12.] in the ſame. 4. d. 48. (6) Ro. 8. c. 14. (7) Rom. 8. & 19. 30.] Ephe. 1. a. 4. 5. b. 9.] (8) Ioh. 3. 16. c. 27. (9) Rom. 3. a. 2.] in the ſame. 8. g. 38.] 1. Cor. 2. d. 10. 11.] 2. Tim. 1. b. 7.] 1. Ioh. 3. d. 24.] (10) Pſal. 95. b. 8.] Ioh. 20. c. 27. (11) 2. Cor. 13. b. 5. (12) Gal. 4. a. 6.] (13) Ioh. 5. d. 24.] 1. Cor. 2. c. 10. 11.] & in diuers other paſſages, which we haue already alleged. (13) Rom. 6. almoſt through the whole chap. 1. Ioh. 3. 2. 7. (14) Ro. 6. b. 11. 12.] Eph. 4. g. 29. 30. (15) 2. Cor. 4. 2. 4. (16) Rom. 8. c. 26. (17) Rom. 7. d. 24. (18) Rom. 8. d. 15. 16. (19) Rom. 8. e. 27.] Ephe. 4. g. 29.] in the ſame. 1. c. 14.] 1. Cor. 1. d. & 22. and in other places oftentimes. (20) Rom. 11. d. 29.] Heb. 6. d. 17.] 2. Tim. 2. c. 19. (21) Rom. 8. g. 38.] Ioh. 1. d. 33. Rom. 4. d. 21.] in the ſame. 5. a. 5.] Ephe. 3. b. 12.] Heb. 4. d. 16.] 1. Cor. 1. 2. 9.] 1. Theſ. 5. d. 24.] Heb. 10. d. 23 (22) 1. Cor. 1. c. 10. 11. 12.] Ro. 8. c. 16.] 1. Ioh. 3. d. 24. (23) 1. Co 13. c. 9.] (24) 1. Tim. 6. c. 12.] Gal. 5. e. 17. (25) Ro. 6. a. 1.] Iam. 3. d. 17. (26) 2. Pe. 1. b. 10. (27) Ro. 8. e. 28. f. 31. euē to the

verie

verie end of the cha. Iob. 13.b.15.] Rom.5.a.3.] Iam.1.a.2.(28) Rom. 8.16 g.38.39.(29) Iud.23.Iam. (30) Iam.4.d.13.14.15.] 2.Tim.2. d.25.] Iud.12.c.20.(31) Rom.9.c. 21.] 2.Tim.2.d.25.(32) Mat.5.b. 16.] 1.Cor.9.d.22.] 1.Pet.2.b.12. (33) Phil.2.b.12.] 1.Pet.1.c.15.] Rom.11.c.20.(34) Rom.9.c.23. (35) 2.Tim.2.c.18.19.21.(36) Rom.1.c.15.(37) 1.Pet.3.d.2.

*The end.*